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ther English nor Spanish. The person, to whom he was recommended, being at a loss what to do, brought him to the English Factory, to see if any one there understood Irish, but to no purpose, till some Mountain Biscayneers, that used Bilboa market, coming to the house where he lodged and talking together, were perfectly understood by him, and in accosting them, to the great surprize of all that knew it, as well Spaniards as English. The narrator of this fact, in his own knowledge, I am satisfied, was too sensible to be imposed on himself, and too honest to impose on others; and as he was no scholar, he had no hypothesis to serve. And the matter of fact itself is, I take it, so considerable in regard to British Antiquities, that it were a pity it should be buried in oblivion, and therefore I am glad of this opportunity of communicating it to you. "What now must we think," adds the author of the Enquiries, "of a certain great master of languages? Not one word says he of the Irish tongue agreeing with the Cantabrian or Biscayan, which is the true old Spanish."—*Hist. of Druids*, p. 133. That great genius, Mr. Edw. Lhuyd, was of quite a different opinion; for he has given us 100 Irish words, that agree with the Biscayan, and could have added more but for want of room. See *Arch. Brit. Oxon.* 1707.—"At y Kymry," or "Pref. to the Welsh." The writer continues, "If we may believe our news-writers, who seem to believe it upon good authority, the soldiers of a Highland regiment, lately sent into North America, were received by the savages, as brethren and countrymen, upon account of their garb, manners, and a surprising agreement in their speech."

It may be as well to observe, that the Essay, by the Rev. David Malcolme, was published, in several detached pieces or letters, at Edinburgh, in 1738. In one of his pieces Mr. Malcolme observes, that the inhabitants of St. Kilda, the most western Isle of Scotland, have a dialect, which is near akin to the Chinese language.

GWILYM.

WELSH TRANSLATIONS.

THE admirable translation of *PARADISE LOST*, by Mr. Owen Pughe, has already, as was anticipated in a former part

VOL. III.

F

of this work, had an influence extremely favourable on the cultivation of the Welsh tongue. It has not only exhibited it to the world in all the force, richness, and variety of its powers, but it has induced others to follow the learned writer's example, by adapting it to the translation of such other works of celebrity, as afford the most ample scope for developing the varied capabilities of our native language. If this practice be generally followed by men of learning and taste, it cannot fail to be productive of the most beneficial results, by giving to the language a sort of classical character, which, it must be confessed, it has hitherto wanted, and, consequently, by inducing foreigners to bestow their attention upon it, when they find it susceptible of all those beauties, which they are so much accustomed to admire in other tongues.

It is for the foregoing reasons that we shall ever hail with pleasure any effort to second the patriotic exertions of Mr. Pughe; and, although every one must not expect to be as much at home, as much *utrimque paratus*, in this respect, as the author of *Coll Gwynva*, still the merit of the *prodire tenus* must not be overlooked in a case where a successful rivalry is hardly to be anticipated. With these prefatory observations, we have great pleasure in giving publicity to the following brief specimen of a version of PARADISE REGAINED, which we understand to be designed for publication as soon as completed. It is the work of Mr. Harris, jun. of Swansea, and is highly creditable to his talents, especially when the youth of the writer is taken into consideration. We propose to give an additional extract in the next Number; at present we have only room for the translation of the first forty-three lines of the original.

“ ADVEDDIANT GWYNVA.”

“ CAN I.”

“ MYVI, à gyntav ganwn am yr ardd,
Trwy gam un dyn a gollid, canav nan
Am Wynva ennillodig i'r holl ryw,
Trwy uvyddaad un dyn a brovid gàn
Bob provedigaeth, ac yr hudydd hyll
Gorchvygai yn ei holl ddichellion blin,
Ac Eden derchai mewn anialwch gwyllt.

“ Ti, Ysryd gwir, hwn á arweiniaist y
 Didryvydd ardderch hwn i'r anial, ei
 Vuddygawl vaes, yn ngwrth yr andras erch,
 A dygai ev oddiyno, trwy brawv wyt
 Heb ddadl Vab Duw, mál gnotai iti gynt
 Vy nghân, O ! ysbrydola, neu hi mud ;
 A dyga di drwy uchder neu drwy ís,
 O dervyn anian, àr adenydd llwydd
 Llawn hwyl, i wedyd am weithredoedd uwch
 Gwronawl, er y gwnaed mewn cîl, ac heb
 Gofâad y bu dros oesedd lawer iawn,—
 Teilyngai cynt arwyrain pell wrth hyn.

“ Gorlevai weithion y Cyhoeddydd mawr,
 Gan lais mwy sŷn no banllev udgorn croch
 Am ediveirwch, a bod teyrnas nev
 Yn wng i drochedigion ; a chàn vraw
 Y týrynt idd ei vedydd mawr pob gwlad
 O amgylch oedd, a chyda hwynt y doai
 O Nasareth à dybid mab à oedd
 I Joseph, i Jorddonen liv môr dèg ;
 Anhysbys a di nod y doai ev :
 Ond ev yn vuan y Bedyddiwr clan
 Canvyddai, gàn o vry rhybyddid oedd,
 A thystiolaethai mai tulyngach oedd,
 A mynai roddi iddo ev ei swydd
 Nevolaidd, ac nid hir yn oedd y wiw
 Dystiolaeth hywir heb ei chadarnâu ;
 Gàn wedi ei vedyddio yn y lliv,
 Agorai Nev, ac, val colomen deg,
 Yr Ysryd Glan disgynai àr ei bèn,
 Tra o Nev hyglwyid llais y Tad,
 Yn hoeddi mai ei anwyl Vab oedd hwn :
 Hyn clywai yr Esgarant, hwn a oedd
 Hyd hyn yn tramwy cylch y byd, ac yn
 Yr enwawg gyhurdd hyn ni vynai eve
 Yn olav vod, a chàn y dwyvawl lais
 Y delwai ; y goruchel ddyn i hwn
 Y tystiolaethid gyvuwch, a tros dalm
 Dremyniai eve yn sŷn, ac, wedi hyn,

Gàn gyddeiriogrwydd a chan ddygas dŵn,
 Eheda idd ei le, heb orphwys, ond
 Yn nghanol entrych vry i gynghor dwys
 Ei gyvurddolion grymus galwa eve,
 Dàn orchudd o gymylan tewdor ac
 Huddedig gàn dywyllwch, cethin du—
 Cyveistedd erch oedd hwn—ac yn eu plith,
 Gàn olwg sŷn, a phrudd dywedai eve.”

THE MISCELLANIST,—No. XIV.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—I have sent you an account of a *Cyvarvod Cymhorth**, which I had from an old woman at Llangollen; and, if you think it deserving of a place in your publication, it is at your service.

Oxford.

Your's, &c.

J. J.

I. CYVARVOD CYMHORTH

Was a meeting held for the benefit of a poor person, at whose house, or at that of a neighbour, a number of young women, mostly servants, used to meet by permission of their respective employers, in order to give a day's work, either in spinning or knitting, according as there was need of their assistance; and, towards the close of the day, when their task was ended, dancing and singing were usually introduced, and the evening spent with glee and conviviality. It was customary, however, during the earlier part of the day, for the women to receive some presents from their several suitors as a token of their truth or inconstancy. On this occasion the lover could not present

* *Cyvarvod Cymhorth* implies, literally, a Meeting of Aid, and was, therefore, as we believe it still continues, in some parts of Wales, an assembly of neighbours upon the principle of mutual assistance and good fellowship. The Welsh have also their *Curw Cymhorth*, or Ale of Contribution, and *Priodas Cymhorth*, or Marriage of Contribution; both of them meetings upon the same plan, and at which the guests are expected to make contributions, to aid, in the one instance, the poverty of their entertainers, and, in the other, to enable a new-married couple to begin the world.—ED.